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THE PRE-HISTORIC MAN OF ARIZONA.

NUMBER TWO.

EDITOR OF ARIZONA MINER.—Sir: Humboldt in his unsatisfactory reasoning relative to the unity of the human species, in vol. 1, of Cosmos, p. 366, says, that "languages as intellectual creations of man, and as closely interwoven with the development of mind, are independent of the rational form which they exhibit, of the greatest importance in the recognition of similarities in different races"; and we may add that a comparison of languages as it regards their ethnological and syncretical structure, will often determine an ethnological doubt. There are forms of speech and organization of language inherent in some races, which change not with emigration, climate or circumstances of war, invasion, revolution or time. It is a language which springs forth from the development and adapted to their organization. The primitive roots of the language of the Caucasian or Iran race—the white progressive race—are the same in all countries, and the same in all time; and however widely the members of that race may be separated, or whatever changes may have been made in contact with other races, or local circumstances, there is an identity about them unmistakable. The languages of that stock can be traced to the morning twilight which rests over the world's history, and when man's speech first began to assume a lettered form. Who will doubt that the races who speak a language derived from the same source, are identical, and spring from the sunny valleys of Persia, and the fertile plains of Central Asia, and reaching its most durable forms and highest development in Europe?—if there are other corroborative facts, such as similarity in customs, works of art and religion?—and more especially if the physical organization, development and complexion are similar? But when all these are dissimilar—when there is not a word of language that seems to have any affinity—when the ethnological and syncretical structure are totally different—when there is no similarity in complexion or physical development—then we are slow to believe that there is any relationship between races thus dissimilarly situated—thus widely separated by every fact which would go to prove affinity. The old world bears this relative position to the races of the new. With a slight similarity between the Greek word Theos (God) and the Teotl (signifying the Supreme Being) of the Toltecs, Aztecs, Nahuatlacs, and the Coras and Nevomes, etc., their descendants in Sonora and Arizona, there is no resemblance in the language of the races of the two worlds; and this in the absence of all other resemblance, we are bound to consider as merely the result of accident, and wonder why accidental causes did not produce more similarities. Then there is no relationship of customs, arts and sciences. Customs as well as arts have their birth in wants and necessities, and the results are similar among mankind. But the highest civilized nations of America were wanting in many of the simplest arts of the nations of the east, who had not acquired a higher civilization. They knew nothing of the use of iron, milk or candles, or the use of oil in lights, and many other useful and necessary inventions, which it is presumed would not have been forgotten if they had emigrated from the old world; and the very fact of their emigration, presupposes a state of civilization, at least far enough advanced to have an acquaintance with these things. They knew not the use of coined money, and they had no weights or measures, which were among the earliest inventions of the eastern nations, and among a people as highly commercial as the Aztecs such things would not have been forgotten. Indeed, their civilization in that respect finds no analogy among the natives of the east since the historic period. The representations among the tombs as recently deciphered, exhibit the fact that in the remotest antiquity, in the earlier dynasties of Egypt, some

representations of value, and of weights and measures were used.

The mode of architecture of the ancient Mexicans was peculiar, exclusively their own, having nothing but an accidental and faint resemblance to that of the old world, and we are bound to consider it as indigenous.

In the analogies of science we find nothing but that which must necessarily spring from the human mind similarly constituted, working out its own development. It is true that some have claimed that their chronological system was similar to that of the Asiatic nations of the Mongol family, but the dissimilarities are great. The distribution of years into cycles, and the Aztec distribution of time in days, weeks and months, is totally different. Their mystic number of thirteen seems to have been based upon a principle peculiar to themselves, and unknown as unpracticed by the nations of the east. It is true that there is some similarity in the terms of the Aztec periodical series in which the names of the elements are used, and the signs of the Zodiac; and also in the hieroglyphical signs of the days of the Aztecs, and the zodiacal signs used by the Asiatics as the terms of their series. They are all borrowed from the names of animals, and in the Aztec series four out of twelve are the same or similar to those used by the Asiatics. This is natural, and results from the peculiar local circumstances surrounding man in the development of his ideas—in the adaptation of some form in nature to represent them. The first and most important objects in nature are always selected. This analogy as far as it goes only exhibits the fact that the mind of man, in whatever age or country, arrives at similar ends by the same process of development. But in this case the points of dissimilarity are greater than the points of resemblance. Some of the names in the Aztec calendar, dissimilar to the Asiatic, belonged to animals that were unknown in Asia, and the Asiatic names unknown to the Aztecs, belonged to animals which did not exist in America. What better proof than this dissimilarity to show the want of common origin? To show that the names originated from local objects surrounding each, in their pathways of development in widely different lands? The Capricornus, the Pices, the Ursas, the Lyre, the Orion and Hercules, of the heavens of more classic land, were the result of the same laws of mind in framing a nomenclature, as operated on the Aztec and Toltec astronomers. The elements, the objects of the fauna and flora of the earth, furnished the first names and the first representations of ideas. Are these not common to minds in the same stage—in the same order of development, however different the races of men or the species?—Whether Mongol or Aztec?—

The soil and climate of the eastern and western worlds are dissimilar, and their adaptation to the growth of animal and vegetable life are widely different. The fauna and flora of the east are not that of the west. Multitudes of plants and animals common to the west, are not found in the east, and never existed there. There is no historical trace, and there are no organic remains to indicate their past existence. They are plants and animals peculiar to the soil, climate and isothermal lines of America, and sprung forth from the adaptation of the soil and climate to their production. They were separate creations from the fauna and flora of the east, and necessarily came into existence from the great law of production that moulds nature into life and being. Was not the man of America a separate creation from the man of the east, adapted to the soil and climate, and fauna and flora around him? If one was a separate and independent creation, the result of the laws which the Great Positive Principle—God—has fixed on matter, the other was also. The animalcule in the water drop and the most perfect type of man, are called into being by the same laws. It was as easy for the creative power to call into being by the same laws, a new species of man, as a new species of plants or animals, and the same laws operated for the production and existence of each. The structure, the form, the organization, the physiological developments of the fauna and flora, and the man of the east and the west, are different and these are governed by the laws of adaptation wherever found—by the life-force, the God-germ, of the Positive, operating by fixed laws on the negative matter! As the plants and trees and flowers, and the animal creation of the west, came into being as a distinct and independent organization, man came into being also, and the pre-historic man of Arizona was the transition type of the western or American species, working out its own development. This prehistoric man was the Toltec.

The concurrent, contemporaneous testimony of

all the nations of Anahuac at the time of the conquest, shows that the Toltecs spoke the same language as the Aztecs and the Nahuatlac tribes. They were kindred nations. Their hieroglyphics, arts and sciences were the same, and many of their manuscripts were in existence in the archives of Tezcoco at that time, and up to the period when the infamous first Bishop of Mexico burnt them with the greater part of the records of Mexico, in the great square of Tlatelolco. They had been seen and examined by Ixtlilxochitl, the historian of Tezcoco, by Motulins, Boturini, Herrera, Padres Sahagan, Torquada, and many others. Even as late as the time of Clarigero many were in existence. Some still survive in various parts of Spain, the city of Mexico, and in the library of the city of Durango—also in Guadalajara—in which cities there has been intelligence sufficient to overcome prejudice and rescue some relics of ancient civilization from destruction.

The Toltecs were the precursors of the Mexicans in the country of Anahuac. They emigrated from their native land called Huehueltlapan, to the north-west of the city of Mexico, about the year 650 of the christian era. They established themselves first at Tula, situated on a river of the same name, a branch of the Pecos. There they founded their empire, but subsequently extended it over the valley of Mexico. They resided in the country and ruled over it for a period of four hundred years. There is no tradition of their having been any primitive inhabitants in the country when they arrived; if any existed they were a few nomad tribes, who disappeared on their approach. The shadowy traditions of the Otomies and Uimecs, lead us to conclude that they were but the wandering fragments of tribes, not indigenous to the country. The Toltecs created many monuments of art in Anahuac, which are standing at this day. They erected the great pyramid of Cuicuilco, to the sun and moon, and of Cholula, sacred to Quetzalcoatl, and perhaps the beautiful pyramid of Papantla, and the solemn ruins of Mitla. But long years of pestilence, famine and external war, nearly exterminated them, and most of the remainder, discouraged and despairing, immigrated southward to Yucatan, Guatemala, and further south towards the Isthmus of Darien, about the year 1050 of the christian era. A few lingered behind in the valley of Mexico, at Chapultepec, and others wandered ghost-like around the deserted shrines of Teotihuacan. The Chichamecs, a cognate nation, speaking the same language, though more rude and barbarous, evidently from the same country, which they called Amquemeacan, under the leadership of their chief Xolotl, came to Tula about the year 1170. These sent back word to their former homes of their success in finding a genial climate and fertile land, and they were soon followed by seven tribes under their different leaders, the chief of whom was called Huiztoton. These, all except the tribe of the Aztecs, after wandering from their country, which they called Acolhuacan, finally arrived in Tula, and subsequently on the shores of Lake Tezcoco, where they joined the Chichamecs, in the year 1200, about thirty years after the arrival of their progenitors. These were the six Nahuatlac tribes—the Aztecs constituted the seventh, who called their country Aztlan. In their transit they separated from the remainder of the Nahuatlacs, and did not arrive for some years later, as will be hereafter related. The six tribes of Nahuatlacs were received kindly by Xolotl, and their kindred the Chichamecs; they became allied, intermarried and mixed with them as one nation. They seem to have been a milder and more civilized branch of the same race, and materially aided them in their development. The united bands of the Chichamecs and Acolhuacans, went to the valley of Mexico, probably in the same year of the arrival of the latter, A. D. 1200, and found at Chapultepec the shadowy remnant of the Toltec race. Although more rude and barbarous than their Toltec brethren, they met and treated them kindly, intermarried with them, and acquired from them the arts of peace, the cultivation of the soil, and the rudiments of science. They founded their chief city on the borders of Lake Tezcoco, which signifies a place of rest, and called it by the same name. They made rapid advance in the arts of civilization, and in the system of astronomy taught them by the Toltecs. They were prosperous and happy under a regularly organized government, in a genial climate, while the remaining tribe, the Aztecs, were yet wandering over the great table land to the north-west.

Clarigero and Veta have traced the successive stages in the migratory march of the Nahuatlac tribes, with some ingenuity. Other Mexican writers, immediately after the conquest, who had

access to the Toltec and Aztec maps, concur in the general facts as it regards the country whence they emigrated and their route. The first halt of these tribe after leaving the valley of the Gila, was at Casas Grandes, south of the Lake Goshan, in Chihuahua. They cultivated the rich valley of the Rio Casas Grandes, and the beautiful Rio Santa Maria, above Galeana and near the town of San Buenaventura, where the remains of their ruins still exist. I have examined them and find them to correspond with the ruins scattered over Arizona, in the architecture of the buildings, and the works of art in pottery, etc., are the same. After leaving this country, they crossed the mountain range of the Sierra Madre south-west, through the tribe of the Tarahumares, and followed the course of the river of Culiacan, to near where the city of Culiacan now stands, where they again erected buildings and cultivated the soil for some years. The tradition of their passage through the country of the Tarahumares, still exists, and the remains of their fortifications in the passes of the sierra are still shown. They then recrossed the mountains and settled at Chicomoctoc, 20 miles south of Zacatecas, where the ruins yet standing exhibit the same style of architecture as is found on the Gila and along their route. Here, from some disagreement, the seven tribes quarrelled and separated, six going south with their leaders and joining the Chichamecs and the seventh, the Aztecs, remaining under the leadership of Huiztoton. Sojourning here nine years, they passed by Ameca, Zayula, and the volcano of Colima, to Zacatula. They rested a few years at Coalhuacan, where a division rose between the principal portion of the tribe and the Tlatelolcos, which ever afterwards existed. They thence turned eastward up the valley of the Zacatula, and after many wanderings, passed by the Sierra of Malinalco, and finally arrived at the ruins of Tula, tribes, reached the same point. Apparent outcasts from their kindred tribes, the Aztecs wandered without a fixed habitation for more than a century—at one time enslaved—and finally arrived in the marshy isles on the south-western shore of lake Tezcoco, where they founded the city of Tenochtitlan, or Mexico the latter name being derived from Mexitli, one of the cognomens of their great war-god.

This occurred in the year 1325 according to the most accurate chronological calculations of the historians of Mexico. From this time their rise was rapid, and by their peculiar system of religion and conquest their empire soon extended over the surrounding nations of Anahuac. Their civilization reached its culminating point when the conquerer came. What it would have been if left alone to their own development, we cannot conjecture. This much we do know that they have not benefited by the change, except in the abandonment of human sacrifices.

Whence came these cognate nations? Their traditions all point to the north-west of the valley of Mexico—to the country of the Gila and its tributaries, and the valley of the Colorado in Arizona. The ruins of their works of art stand like mile stones and indices in their path of migration. The bright valleys of the Gila, Verde and their tributaries, are filled with the remains of their art and their cemeteries, and their fastnesses yet found on the highlands and the mesas overlooking the fertile valleys.

In my next I will give some reasons, which will identify the Toltecs and Aztecs with the pre-historic man of Arizona.

Truly yours, LA PAZ.

GREAT SALT LAKE.—The lake from which the city takes its name is about twenty miles distant from the latter, by a good road across the level valley bottom. Artistically viewed, it is one of the loveliest sheets of water I ever saw—bluer than the intensest blue of the ocean, and practically as impressive, since, looking from the southern shore, you see only a water horizon. This view, however, is broken by a magnificent mountainous island, rising, I should think, seven or eight hundred feet from the water, half a dozen miles from the shore, and apparently as many miles in circuit. The density of the lake brine has been under instead of over stated. I swam out into the lake for a considerable distance, then lay upon my back on rather than in the water, and suffered the breeze to waft me landward again. I was blown to a spot where the lake is only four inches deep, without grazing my back, and did not know that I had got within my depth again until I depressed my hand a trifle and touched bottom.

A son of Erin cautions the public against harboring or trusting his wife Peggy on his account, as he is not married to her.